

UNVEILING OF COOKE MEMORIAL TABLET AT KAWAIAHAO CHURCH

With simple ceremonies Queen Liliuokalani, assisted by Mrs. Elizabeth K. Pratt, yesterday morning unveiled the memorial tablet to Amos S. Cooke and Mrs. Juliette M. Cooke, founders of the Royal School, at Kawaiahao church yesterday morning. There were devotional exercises at half past ten o'clock, the Rev. H. H. Parker reading appropriate scriptures. A full description of the tablet with engraving thereof was given in the Star of Saturday, also a history of the early days of the Royal School by Miss Ruth Richards, a great-granddaughter of the worthies. At the unveiling A. Frank Cooke, the only surviving son of Mr. and Mrs. Cooke of honored memory, delivered the following address:

The Memorial Address.
Mr. and Mrs. Amos Starr Cooke arrived in Honolulu April 9, 1837, in company with the seventh and largest reinforcement of missionaries sent to these islands by the A. B. C. F. M.

In May, 1839, soon after the death of Kinau (April 4, 1839), the King, Kamehameha III, and the chiefs petitioned to the general meeting of all the missionaries then assembled in Honolulu to have Mr. and Mrs. Cooke of that company teach their children, and the young chiefs of the nation.

The petition was granted, and plans adopted to organize a fully equipped boarding school, in order that the children might come more directly and continuously under the direction, influence and control of foreign ideas and ways. It was felt to be only an experiment, and was undertaken with many misgivings, especially on account of the character and disturbing influence of the older boys upon the younger boys.

The school opened with only six of the royal children then residing in Honolulu, but this number soon increased to eight and finally to sixteen, as inscribed on the tablet. Of these seven boys and seven girls were specially chosen by Kamehameha III. The chiefs, at their own expense, built the home, and not far away from it the schoolhouse. The home was constructed of adobe and was located on the premises, now the barracks grounds. The school was near the drill shed.

The residence contained seventeen

rooms, and was a one-story building, in Spanish style of early California times, with a thatched roof. It was seventy-six feet square on the outside, with a thirty-six-foot square court in the center. This court was grassed over and ornamented with some beds of flowers, and had a path all around the sides. The grounds were large, and afforded ample yard room for a playground. The building was plastered inside and out, and had modern doors. There were two glass windows in each room.

Doctor Judd was a strong and influential member of the committee acting between the chiefs and the principal of the school, and was often called upon in matters of health, discipline and support.

The school was finally dedicated on April 13, 1840, and the chiefs with their attendants were present at the services in large numbers. After the exercises the chiefs gave a feast to some forty of their friends, the missionaries also being present. Mr. Bingham dedicated The Home to religious education of the children; then followed speeches and remarks from those present concerning the schools of like nature in the United States. Doctor Judd spoke on how important was the physical education, and Mr. Richards spoke from the political point of view.

At the first opening of the school the chiefs often used to sleep with their children, and the effects of the final separation were new experiences that were hard to overcome by both parents and children.

Moses (Kaikioawa) the oldest of the boys, was next in line for the governorship of the island of Kauai. He was then only eleven years old. Jane Loeau was the oldest of the girls, and she was only ten. Victoria was the youngest and but two years old when brought to the school. On account of the death of his father, Moses was called home to be proclaimed Governor, and was then sent back to attend school. He died afterwards at the age of nineteen years. Lot was to be the Governor of Maui. Most of the children had special positions and callings awaiting them, and it was not strange that they thought their detention in school was uncalled for, and they often showed a desire to leave the restraints of their new life.

Of the original members of the school whose names are on the tablet, we have with us today, Her Majesty Queen Liliuokalani, and Mrs. Elizabeth Kekaniau Pratt, who is of the same line as the Kamehamehas. These two are the only ones now living.

Alexander Liholilo (Kamehameha IV), Lot Kamehameha (Kamehameha V), William C. Lunallilo, David Kalakaua, and his sister Lilia Kamehameha (Liliuokalani) have occupied the throne of Hawaii, the highest position in the land. During her lifetime Victoria, sister of Alexander and Lot, held the position of premier. Alexander and Queen Emma raised the funds, and with their personal efforts and support established the Queen's Hospital.

William C. Lunallilo left his estate for the founding of the Old People's home, known as Lunallilo Home. He built better than he knew.

Bernice Pauahi's name will ever be remembered for her great love for her people, and her noble bequest to the Kamehameha schools.

It is a matter of record that Her Majesty, Queen Liliuokalani, has made a deed of trust of her property for the establishment and support of an institution for the care of orphans and destitute children, to be called the Liliuokalani Home. This will take effect after her death. She has already given her property at Waikalahulu on the banks of the Nuuanu stream for park purposes for the use of the people of Honolulu. I understand this park is to be called the Liliuokalani Gardens.

Doubtless the good seed sown in the Royal School found its fruition in the greater improved conditions of Hawaii now, and which has established Hawaii as a Christian nation among the peoples of the earth.

Some of the others of these children in their turn filled important positions in the government for which they were especially fitted. How little do we know what earnest Christian effort will accomplish in the days to come.

Mrs. Cooke's patience and the gift of song helped to increase her influence in the school, in the church and among the people.

Commendable mention should be made of the faithfulness and high Christian character of John H. and Sarah, his wife, who lived in the Home and were trusted helpers of Mr. and Mrs. Cooke during their ten years of service, and thereafter.

Public examinations of the school were often held in the Kawaiahao church, which was always crowded with interested spectators and

friends. The school, as a whole, always attended this church, taking part in the usual services.

I am led to state that the old clock, now in the tower, was the gift from the good people of Boston to Kamehameha III, for his church, and Amos Starr Cooke took care of the clock, winding it every week for twenty-five years as a labor of love.

The tablet has been placed here by the family, at the suggestion of Mrs. Ellen Weaver, and some of the missionary children, who feel a deep interest in this church and its people, and who think it becoming that some lasting token should be erected to the memory of Mr. and Mrs. Cooke, who labored here so faithfully, and whose influence and work have resulted in much good, we trust, to the Hawaiian people, and to the other residents of these islands. It is herewith presented to the Kawaiahao church around which clusters so many sacred memories of early missionary effort in Hawaii.

POOR MUST PAY CENT MORE FOR BEEF WHILE RANCH GIVES LUAW.

Hawaii Herald: Beef has gone up a cent a pound. On March 1, say the consumers, and they ought to know, the one cent raise went into effect. The beef is just as good but no better than it was before, and the only excuse that seems to be available for the raise, is that the Big Island had only half an inch of rain during January.

Whatever the cause beef is one cent higher, wholesale, than it was before the first day of March. This is a material raise when it is considered that retailers must make their difference; and it is a hardship on the poor especially those who have meat but seldom, and then as a necessity—a necessary luxury, if you like.

Whether or not there is such a thing as a beef trust in these Hawaiian Islands is a question that has never seriously been taken up by the authorities, in any event there is a deep sympathy existing between those who have beef interests at heart (meaning the consumer.)

There may have been a drought in January, but there is no famine on the Parker ranch, for on Saturday there are to be great and expensive feasts, a monster luau, people invited from all the islands, horse races, roping contests and general jollification to celebrate the coming of age of the heiress of the big ranch estate.

The advance of a cent a pound in beef may help pay for the luau.

Sermon By Pastor Smith At Hands Around Service

The Rev. Robert E. Smith held a Hands Around-the-Pacific service at the First M. E. Church yesterday morning, and Evangelist Fred Butler sang solos for the members of the "get together" organization.

The text selected was, "He hath made of one blood all nations of men to dwell on all the face of the earth." The pastor stated that he had invited the Hands-Around-the-Pacific Club to observe the anniversary of its birth because it was attempting to carry out the spirit of the text, and that it should in this have the assistance of every church and all Christian people.

"The Hands-Around-the-Pacific Club is composed of men of every race and every creed in every part of the Pacific and they are endeavoring to know each other better and bring about an era of united co-operation for the good of all.

"Some of us are tempted to believe that the Anglo-Saxon blood is a little better than any other, but a glance backward brings the blush of shame to our face. Today the Anglo-Saxon is dynamiting innocent workmen, shooting down inoffensive negroes and in many ways setting the other races an example they should not follow. America returned to China ten million dollars' indemnity and China appropriated it for the expenses of Chinese students in American universities. This was the right sort of hands across the sea reciprocity. We should not be conceited, the scientists concede the unity of the race. From the researches of the physiologist, the anatomist, the philologist and the psychologist we obtain the same testimony as to the specific unity of our race.

"The new movement demonstrates the advance of men toward a better understanding of each other and therefore better friendship. It is but lately that Helen Hunt Jackson wrote 'A Century of Dishonor,' which treated of the manner in which we robbed the Indian of his rights. A century ago there were but three men in the British parliament who did not believe in negro slavery. Today we are almost ready to admit the equality of all, a universal democracy founded on the Fatherhood of God and the brotherhood of man. Joseph Mazzini, the hero and patriot of Italy, wrote: Foremost and grandest amid the

teachings of Christ were these two inseparable truths—There is but one God, all are the sons of God, and the promulgation of these two truths changed the face of the world and enlarged the moral circle to the confines of the inhabited globe.

"Hugh Price Hughes of London, commenting on this, said: 'Democracy is hell let loose, unless it is the democracy of Mazzini, democracy founded upon God.' 'There is but one God, all men are the sons of God,' is the lesson I had impressed upon me at the Hands-Around-the-Pacific banquet, and another lesson I learned was that wherever the sons of the Pacific find themselves they can be true patriots and helpers in the land in which they cast their lot. Listen to this and is there one of us who can not subscribe to it heart and soul:

"The Americanization of Hawaii has begun. It is going to be carried forward from top to bottom, until Hawaii becomes as proudly American as Australia is grandly Australian.

"The Americans in Hawaii, high and low, want their fellow citizens to possess the land; they welcome the son of the Chinaman or Japanese who, born in Hawaii and educated in her schools, is an American; they are looking forward to an advancing hour when Americans can come into their own and the lands of Hawaii will be filled by the sons of Americans and the business of the islands conducted by true and loyal sons of the Great Republic.

"The old feeling is passing away—that the Britisher who comes to Hawaii to carve his fortune must remain British to the end, and the German likewise continue forever a subject of the Kaiser.

"Those who come to us from abroad today are welcomed in the business world from the moment their first papers are taken out. They expect to grow rich on a prodigious American tariff, and American patronage, and as American citizens no one begrudges a fellow countryman good fortune. But Hawaii is today an American territory, and every man in it should be loyal to the flag that protects him and promotes his welfare.

"The grandest civilization the world has ever known, and the great preponderance of the world's population, is destined to cluster about the Pacific. Let the man who comes to a

Pacific land throw his lot and loyalty in with the land that betters his condition. That is all that Hawaii or any other country asks of those who enter to make their living. America is spending millions for the fortification of Hawaii, and every man in Hawaii should work with Hawaii and for Hawaii as an American citizen, and the people should work with him as a fellow citizen.

"Let every man of every nation work in the land in which he lives for that land and for the other lands that he knows and loves. In this way the hands-around movement will create a universal brotherhood and the world shall truly know that He hath made of one blood all nations of men to dwell on all the face of the earth."

ST. PATRICK'S DAY

(Continued from page five.)

elaboration for his public address this evening.

Colonel McCarthy spoke briefly to the toast, "The Day We Celebrate," in his remarks quoting a statement that the Irish were given to fighting more for other countries than their own.

"The Irish American" was well treated by J. J. Sullivan, who concluded with a humorous song.

Clement Quinn, responding to "The Irish Bar," after going somewhat afield from the topic, gave credit to the legal minds of Ireland for a great share of the advancement of the cause of home rule.

John A. Hughes, speaking to the toast, "The Land We Live In," gave in terse sentences facts and figures of the growth of the United States.

He also produced some facts of history not often seen in print, such as the naval exploits of the Irish commander, Barry, who won some of the glory usually attributed to John Paul Jones. Before the French came to the front at all the Sons of Ireland had contributed \$500,000 to relieve the necessities of Washington in his Valley Forge cantonments. The Irish forces from Pennsylvania were mentioned for their valiant part in the revolution. Coming down to Hawaii, where many Irishmen had made their homes and some prospered, the speaker made kindly mention of the hospitable Hawaiians, "whose virtues were inherited and vices imported."

Some of the finest passages in the writings of such men as Rollin Daggott and Mark Twain were their tributes to Hawaii.

Dr. Hugh Lagan, a mainland visitor, responded happily for "The Ladies Irish."

D. Logan, responding for the press, excepted Mr. Bowler, his vis-a-vis at table, from the imputation quoted by Colonel McCarthy, as Mr. Bowler was one of an armed force that once invaded the speaker's native country with the object of freeing Ireland, and the speaker was registered at eighteen years of age for a draft to oppose the hostile force. Happily the war ended before either of the two fellow-banqueters on this occasion could kill the other. For the rest the speaker told of the visit of the Irish delegates, Sir Thomas Esmonde and Hon. John Dillon, on their way home from Australia about twenty-three years ago, and that of Hon. William Dillon several years back, and of their entertainment by their local compatriots.

John F. Bowler, called on to recite the speech of Robert Emmet before his sentencing judges, prefaced an able rendition thereof with some eloquent remarks, telling of his mother's injunction to him to fight for his country.

A Hawaiian orchestra performed at intervals, giving "The Stars and Stripes Forever," "Let Erin Remember," "St. Patrick's Day," "America," "Our Own United States," "Aloha Oe" and "Star Spangled Banner."

As the company rose to disperse it sang "Auld Lang Syne," joining crossed hands, but Father Cushman had detained the company while he paid a tribute to Father Valentin, both for his friendship to Ireland and his hospitable attention to Rev. Father Cooper and himself since their arrival, and called on the subject of his remarks for a speech.

Father Valentin made a graceful response and at 11:15 the party broke up with general handshaking.

Those at the banquet were Samuel F. Chillingworth, presiding, and from his right around the dumbbell formed tables, A. E. Murphy, C. H. Brown, Rev. J. A. Cooper, John F. Bowler, Geo. F. Henshall, Patrick O'Neill, Hughes, Dick Sullivan, James P. Lynch, John F. Doyle, J. A. Lewis, Herbert S. Martinez, James J. Sullivan, Charles F. Chillingworth, J. Lucas, C. J. McCarthy, W. R. Farrington, Clem K. Quinn, D. A. Devine, William E. Milos, Michael Doolan, T. Lynch, E. V. Todd, Jack D. Cleary, D. Conway, W. E. Devereux, John A. Hughes, Father Valentin, John E. O'Connor, D. Logan and Rev. Father Cushman.



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